

16

SOME NEEDFUL  
INSTRUCTIONS  
FOR  
YOUTH.

Formerly Given by a PARENT  
to his CHILDREN.

AND

Hoping they may be Serviceable to  
others, THEY are now Reprinted,  
and to be given away, by J. P.

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*Learn of ME (said our for ever Blessed  
LORD and Lawgiver) for I am Meek  
and Lowly in Heart; and ye shall find Rest  
to your Souls, Mat. XI. 29.*

*Be Clothed with Humility: For GOD re-  
sisteth the Proud, and giveth Grace to the  
Humble, 1 Pet. V. 5.*

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## CHAP. I.

*Dear Children, Hearken diligently to the Counsel and Advice of your Parents, for they watch over you for your good.*

**I**N the *First* place, let the Fear of the LORD, Who is the Searcher of your Hearts, be always in your Minds, that in awe of HIM, you may for ever stand; not daring to bring the least Reproach upon HIS Holy Name, by any Mischances of yours; so shall you be *CHILDREN* to HIS Praise, and a Comfort and Blessing to your Parents.

2. SEE that none of you render Evil for Evil unto any one; but do you ever follow that which is Good, both amongst your selves, and towards all Men.

3. TAKE heed of letting out your Minds and Affections to Visible things; for they Perish in the using, and bring Trouble and Sorrow to all whose Hearts are set thereon; but let your Mind always be retired Inwards, that you may well to feel *That*, which is not of this World, nor esteemed by it; but only esteemed of *Those* who know the Virtue and Excellency of it, and who have been willing to part with all to purchase it; It is the \*PEARL of greatest price; happy are they that have found, or that yet shall find it.

\* Or WISDOM  
STONE and NAME, Re 2.  
which no man knoweth  
nor can know, but  
that hath it.

4. TAKE heed of entering into many Words, when you are bid to do any Business, either by your Parents, Masters, or other Superiors; but with all Readiness of Mind, see you Obey all their Lawful Commands with Diligence and Cheerfulness.

5. BEWARE of mentioning the Name of the LORD in any case, but with Fear and Reverence; for HIS Name is Hallowed by them that Fear HIM, but taken in Vain by those that Fear HIM not. And tho' they seem to Praise or Pray unto HIM, yet such Services, without HIS Fear, are an *Abomination*: Wherefore take heed you be not Deceived by Those, who are only in the good Words, and fair Speeches; but let your Minds be kept single to the LORD, and HE will shew you, who They are, that draw nigh to HIM with their Lips, when their Hearts are far from HIM; and from such you are to turn away.

6. LET your Words be few; and be always more ready to Hear than Speak, especially when the Question is not asked you: But when 'tis your place to Speak, be sure it be in Mildness, Love, and Gentleness; lest through your Provocation you cause others to Sin, and then you will not be Guiltless, for their Sin will be charged upon you: Wherefore let this be always in your remembrance, and for ever observ'd by you, (as it hath been the Practice and Experience of your Parents) to give Mild and Soft Answers, for they do often turn away Wrath.

7. WHATEVER you see Virtuous in any, be sure to follow That; and what you see Amiss in others,

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others, diligently search your own Hearts, lest your Selves be found Guilty thereof; for 'tis an easy matter to see and find Fault with Another, (most can do that) but few love to Examine Themselves: Be you (my dear *CHILDREN*) of that Number, lest you Perish with the Multitude; for the Way is Broad that leads to Destruction, and Many walk therein: Therefore whilst you are Young, seek after True *Wisdom*, and it will Guide and Lead you in that Narrow Way, which all the Holy Men walked in, and in which All must walk, before they can enter into *Eternal Rest*.

8. BEWARE of Reading Foolish and Vain Books, which tend only to the Corrupting of Youth, and Dishonouring the LORD: Wherefore heed you only Those that tend to Holiness and Vertue.

9. I WARN you; as I did at the first, so I do again Charge you, that you walk in Fear and in Humility all the Days of your being upon the Earth; then shall you know, that the LORD hath not only Blessed and Prosper'd your Parents, but will also Bless and Prosper You: But if you depart from HIS Fear, and cast these my Instructions behind your Backs; then know, that you shall Perish in your own Iniquities, and I shall (thus far) be clear in my Conscience concerning you.

## CH A P. II.

1. **D**EAR Children; Beware of a Lying, Flattering, Deceitful Tongue, both in your selves and others: Also beware of Pride, High-mindedness

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mindedness, and an Exalted Spirit; for such the Righteous GOD will judge.

2. BUT be you Adorn'd with Faithfulness, Meekness, and Patience; and let your Behaviour be Modest, Courteous, and Gentle towards all: And what-ever you would have Others do unto You, be sure you do that unto Them; and heed not so much Their Duties, as your Own.

3. BUSY not your Minds with Others Concerns, but be you Careful and Diligent in the Discharge of your Own; and then you need not be troubled, what Reproach you bear for them.

4. BE sure you Waste not the Substance committed to your Trust: Yet, let not That be a Cloak for Covetousness, (*that Grand Iniquity*) but when there's cause for it, part with it freely, lest through your Unfaithfulness therein, you be Rejected both of GOD and Good Men; for know, you are but Stewards of what you Possess, and for which you must be Accountable.

5. BE cautious how you enter into a Married Condition; but when in that State (whatever Disappointment you meet withal) see that you Faithfully perform your Relation therein; for anothers **Iniquity** and **Unkindness** to you, will not Justify nor Excuse your Iniquity or Unkindness to them.

6. BEAR patiently Afflictions, for they are good for you; therefore hasten not to be deliver'd from them; but in the Retiredness of your Minds, Consider the Cause, and being better'd thereby, Bless the LORD for HIS Mercies; *for whom HE Loves, HE Chastises.*

7. BE



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7. BE careful with whom you Associate; and chuse none to be your Intimates, but Such who are Exemplary in Virtue and Goodness; so will you avoid much Contention and Trouble.

8. BE ready to do Good unto All, as Opportunity is offer'd: And take heed of Wasting any of the Good Creatures; for if you be Unfaithful in those Things that are Earthly, who shall commit to you Those that are Heavenly?

9. BE not desirous of Riches or Honour; neither Covet That which is anothers; but be Content with your Present Conditions, and Learn to be as well Satisfied with Want, as Abundance; then will you follow the Steps of your Parents, who have learn'd Contentment, whatever befalls them,

10. BEWARE of Jeering, or Scoffing at any; neither give Abusive or Scurrilous Language, (either by Tongue or Pen) for That will Provoke the LORD's Anger against you, and bring Reproach and Trouble upon your Parents, who always Disliked, yea Abhorred, such things.

11. BE careful your Hearts and Minds be kept Clean within, and then you need not be Advised to have your Words and Actions Clean without, for that will unavoidably follow.

12. BE not hasty in Reproving or Correcting of any; but if call'd thereto, let it be in Love, and in Wisdom; and if the Offence be Great, let it be with Severity, yet not in Anger or Passion; for That will Harden them against you; and so instead of bettering them, you will thereby become Transgressors your selves.

13. BE-

13. BEWARE that your Wills bear not Rule in any case, but let Truth and Righteousness always be the Sway of your Judgments; then will you be deliver'd from that great Iniquity, which hath so deeply Corrupted many.

14. BE sure you have regard to the Oppressed, and take heed how you make Advantage of Others' Necessity, but rather Consider how you may be Helpful unto them; always remembering the Parable of the good *Samaritan*, *Luk.* 10. 33.

15. BE Cautious for Whom you are Engag'd, or unto Whom you are Oblig'd; for such things do often prove Snares: But be more ready to Give, than to Receive, and yet be sure to Acknowledg the least Kindness; for Ingratitude is hateful.

16. BE not Self-ended; neither spend too much upon your own Particulars, either in *Meats*, *Drinks*, *Clothing*, or any thing else, for That may be a hinderance to the Good you should do; but rather be Sparing in That which relates to your Selves, that you may be in the better capacity to do the Good you ought to perform to Others.

17. BE not found in many Needless Words; neither Contend with such as are in them, for That begets Strife: But as They (out of the Evil that is in their Hearts) bring forth Evil things; so do You (out of the Good that is in yours) bring forth Good things.

18. BE not grasping after Earthly Concerns; for They bring Trouble and Sorrow; and yet, how many, through their Eager Desires after such things, have choaked that Good, which once  
 stirred



firred in them? Wherefore, take Warning, and learn this as a Truth Experienc'd by Me, that a Little will Satisfy a Contented Mind.

19. BE not desirous after that Knowledge, which will lift and puff up your Minds; neither be too Prying into those Mysteries, that are hid; but if the LORD should Reveal any thing unto You, be sure of Leave, *When*, and to *Whom* to Impart it, not daring, either to Add, or Diminish; for That has been (and is, this Day) a great and fore Evil.

20. BUT lest, through many Words, your Minds should be drawn forth, and (as but too too many have been) hurt thereby, it's with me, to Conclude with those Two Great and Weighty Commandments, *viz.. the First is, You shall Love the LORD with all your Hearts, with all your Souls, and with all your Strength. And the Second is like unto it, You shall Love your Neighbours as your Selves:* For upon these Two Commandments depends All that can be Written, or Spoken, concerning your Duties either to GOD or Men.

### C H A P. III.

*Hear Me your Father, O Children, and do thereafter, that you may be Safe. Ec. III. 1.*

1. IF you come to Serve the LORD, prepare your Souls for Temptation. Set your Hearts aright, and Constantly endure, and make not haste in time of Trouble.

2. WHATSOEVER is brought upon you, take Chearfully: For, as Gold is Tried in the Fire, so are

are Acceptable Men in the Furnace of Adversity.

3. SO incline your Ears unto *Wisdom*, and apply your Hearts to Understanding, and seek Her as Silver, and search for Her as for hid Treasures: Then shall you Understand the Fear of the LORD, and find the Knowledg of GOD.

4. HAPPY is the Man that findeth *Wisdom*, and the Man that getteth Understanding: But where is *Wisdom* to be found, and where is the place of *Understanding*? The Fear of the LORD, that is *Wisdom*; and to depart from Evil, that is *Understanding*.

5. *WISDOM* exalteth Her Children, and layeth hold of them that seek Her; they that love Her, love Life; and they that seek Her early, shall be filled with Joy; and wheresoever She entereth, the LORD will Bless; and if you commit your selves unto Her, you shall inherit Her. But at the first, She will Walk with you by Crooked Ways, and bring Fear and Dread upon you, and Torment you with her Discipline, until She can Trust your Souls, and Try you by Her Laws. Then will She return the Streight Way unto you, and Comfort you, and Shew you of Her Secrets. But if you go Wrong, She will Forsake you, and give you over to your own Ruin.

MY Love is Sincere to All, that in Uprightness of Heart Serve the LORD, in what Profession, or Perswasion of Religion soever; well knowing, that 'tis Those, and only *Those*, that Love, Fear, and Obey HIM, and do the Things that are Just and Right amongst Men, that are Accepted of HIM at this Day.

FOR,

FOR, *What doth the LORD require of Thee, O Man, but to do Justly, to love Mercy, and to walk Humbly before HIM?*

*HAPPY is he that shall be Exercised in these things; and he that layeth them up in his Heart, shall become Wise.*

## POSTSCRIPT.

**T**HERE is nothing in the World Judge Hale's Cont. p. 373. &c. conduceth more to the Composure and Tranquillity of the Mind, than the Serenity and Clearness of the Conscience; keep but That Safe and Untainted, the Mind will enjoy a Calm and Tranquillity in the midst of all the Storms of the World. And although the Waves beat, and the Sea roars, and the Winds blow; the Mind that hath a Quiet and Clear Conscience within, will be as Stable and as Safe from Perturbation as a Rock in the midst of a Tempestuous Sea, and will be a *Goshen* to, and within, it self, when the rest of the World without, is like an *Egypt* for Plagues and Darkness.

**WHATEVER** thou dost Hazard, or Lose, keep the Integrity of thy Conscience, both before Troubles come, and under them; it is a Jewel will make thee Rich in the midst of Poverty, a Sun that will give thee Light in the midst of Darkness, a Fortrefs that will keep thee Safe in the greatest Danger, and that is never to be taken from thee, unless thou thy self Betray it, and Deliver it up.

**THE END.**

